



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

good exists, we shall always have a persistent problem. There is no hard and fast line between rewarding party workers with public jobs,—whether these jobs are in the city street department or in postmasterships,—and rewarding legislators with a sum contributed by business interests. And the notion that we can hold public officials to a distinct code of morality on this matter and require that they alone shall be single-minded servants of the public while private citizens may use a variety of pressures and influences to get public favors, is fatuous. Nevertheless, the author's historical account of certain of the leading forms of corruption in the past, is on the whole encouraging, for it shows how the conception of public interest has gained recognition in many fields, and how several types of corruption at least have been overcome.

It is a welcome sign that ethical analysis and treatment of public morality is not to be left exclusively to the magazines. The part of the academic teacher is doubtless a very different one from that of the popular writer, but thus far there has been a striking lack of publication of the more scientific sort. It is not creditable to teachers of ethics, that the studies which have thus far appeared have come largely from other departments. It is to be hoped that the political scientists and economists will not be left alone in this good work. This volume, the deficiencies of which in point of comprehensiveness and thoroughness the author himself doubtless would be first to admit, should provoke more intensive study, and it is to be hoped that the author will himself contribute such materials.

JAMES H. TUFTS.

University of Chicago.

DEMOCRACY AND THE OVERMAN. By Charles Zueblin. New York: B. W. Huebsch, 1910. Pp. 217.

That Mr. Zueblin has the true journalist's instinct for striking headlines is shown in his chapter headings (The Overspecialized Business Man, The Overestimated Anglo-Saxon, The Overcomplacent American, The Overthrown Superstition of Sex, The Overdue Wages of the Overman's Wife, The Overtaxed Credulity of Newspaper Readers, The Overworked Political Platitudes, The Overlooked Charters of Cities) as well as in the general title under which these eight rather disparate essays

appear. While one is scarcely entitled to form any expectations from the title of a book, I confess to a sense of disappointment upon finding that by the "Overman" the author does not refer to the somewhat grandiose mythical figure with which we are now almost as familiar as we are with the fetich of 'Democracy'; but that by the Overman he merely means the selfish, aggressive, and overspecialized American business man who is now the boss of *hoi Polloi*, but who must be made the servant of Demos. That is the thesis that lends a kind of unity to the author's criticism of contemporary political and social conditions.

Our complaint is not that he expends a needless amount of force and epigram and illustration in proving that the business man is often narrow and selfish, that the average American is too complacent of the superlative merit of his own institutions, that the newspapers are too sensational and too subservient to the moneyed interests, that there is too much greed and too much graft and too little devotion to the common good; but that he glides too lightly and confidently from admitted ills to doubtful remedy. When he says that Mr. Taft is the apostle of the obvious and Mr. Bryan the prophet of the dubious, one is tempted to add that Mr. Zueblin is both. He should know that "the recognition of the emptiness of political platitudes and a clearer demand for constructive statesmanship," is itself an empty political platitude. The question is *how* to cure the ills of the body politic.

The author's own constructive program appears to come to this: We in the United States are handicapped by a written Constitution, the fundamental principle of which is the separation of legislative and executive functions. We must unite the legislative and executive. We must adopt the initiative and referendum and the commission form of government. The hope of American politics lies in the translation of the commission or council form of municipal government into the terms of state and national government. This will coincide with 'the sovereignty of Demos.' If any one is disposed to think that this is a dubious foundation for political optimism, let him remember "that the people will not always remain a mob . . . is illustrated by the election of a Socialist mayor in Milwaukee."

GEORGE S. PATTON.

Princeton University.